remains in a corner for the next four days, bathing regularly with the same kind of liquid. The medicine man talks for two nights and passes a variety of leaves, including *aik* (*Aracea* sp.), over her and the new born babe who is also washed with leaves which supposedly have protective powers. These leaves include: lemon grass (*Cymbopogan citratus*); leaf of the *estrella* (*P. auritum* H.B.&K.); and leaf of the *pasmo* (*Miconia impetiolaris* D.Don.).[100] At the end of the eighth day, there is a purification ceremony during which the medicine man blows smoke over the mother and child. He then eats in front of the household so that all can see nothing is wrong and then offers some of the same food to the mother.

On the Pacific slope, the Cabécar only stay isolated for three days and the cleansing ceremony is seldom performed.

The Bribri on both sides of the range have much the same customs as the Caribbean Cabécar. After the fourth day of birth, however, the medicine man appears and orders the woman to bathe, giving her herbs for the purpose.[101] He blows smoke on her and the child and puts a little water mixed with chile, chocolate, and the heart of the *pejibaye* palm in a leaf telling her to wash her hands with it. Then he puts some of the same liquid in his mouth and spits it back into the leaf, repeating this four times.

The woman nurses the child until she becomes pregnant again, or at least from one and a half to two years.

Names. Segarra y Julia [102] calls attention to the practise of not naming a boy but allowing him to choose his own appellation when he reaches puberty. For the most part, the names were taken from individuals who caught their fancy even though not known personally, such as a president, general, etc. These names were frequently changed by whim. This custom is still practised in upper Talamanca.

Pittier [103] notes that the Bribri male had a secret name. In 1956, however, with perhaps the exception of upper Talamanca and Chir-

[100] This leaf is supposed to give a pale color to the infant.

[101] This is called the *papakuak* ceremony. *pa* in this instance is "tabu" or "thing that is not touched." It